HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 2. NO. 18. CONCORD, N. H. SATURDAY, JULY 2, 1836. WHOLE NO. 44.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

JOSEPH HORACE KIMBALL, Editor.

Elbridge G. Chase, Printer.

SLAVERY.

[From the Philanthropist.]

Southern Excitement.

An excitement has recently pervaded the southern portion of this republic, hardly equalled in times of peace in any age. Its existence has been shown in lawless mobs, in public scourgings, in hangings, and acts of brutal violence, which have recently disgraced certain sections of our land. The South alone, has not been the scene of riot. Men of 'respectability and standing' in the free states have boldly trampled upon the rights of their immediate neighbors, in obedience to the mandate of the South. It will be my object to enquire into the causes of the excitement in the slaveholding states, with particular reference to the future action of abolitionists. Different causes have undoubtedly operated upon different individuals. Some believe, that it has been the object of abolitionists to excite an insurrection of the slaves—and others fear only the operation of abolition principles upon the consciences of masters.

1st. I will consider the causes of the apprehensions of those who fear the movements of abolitionists will produce insurrection,—that we may be enabled effectually to disabuse their minds, and convince them, that ours is a labor of love.

This impression may be mainly attributed to the wicked misrepresentations of our character and purposes, by northern periodicals. New-York is the great commercial emporium of America. The eyes of all are turned towards it. Its commercial papers are circulated through the whole Union, and are depended upon at the South, as well as the North, as the source of general intelligence. The South can see no sufficient reason that should induce northern papers to misrepresent the motives and objects of abolitionists. 'They all, or nearly all, profess to be opposed to slavery, and why should they try to destroy the influence of those who are laboring to persuade the South to abolish this system which they confess to be iniquitous? It must be true, that abolitionists are certainly as bad, and probably worse than their neighbors represent them. But if *political* papers should be guilty sometimes of deception, we must place confidence in *religious* periodicals, of established character; and when they characterize abolitionists as 'incendiaries, fanatics,' &c. how can we longer doubt respecting their character and objects.' Such would be the natural reasoning of those who have no opportunities of knowing the truth. Such *is* the reasoning of the South.

The writer, while residing in a slaveholding Territory, found the influence of northern prints, as well as of northern travellers, the greatest obstacle to be encountered in the dissemination of truth. Deeming it of great consequence to disabuse the minds of those with whom he came in contact, respecting the objects of abolitionists, that if possible they might be brought to listen to their friendly admonitions, he thought it his duty to endeavor to convince them, that abolitionists were their real friends, and sought their best welfare. They instantly appealed to the almost unanimous voice of the northern press, of all political parties, and religious persuasions as "insurrectionists," "cut-throats," &c., and they triumphantly added, 'can all these be mistaken! Surely not. What motives have they for deceiving us?' It was difficult to convince them that northern prejudice was so strong, or that even Yankee or Jewish avarice, which, they know, seldom scrupled at any thing, to obtain its object, could influence publishers so to belie the character of their neighbors, and needlessly alarm the fears of half the Union.

Not only have northern papers used their influence to deceive the South, but most northern emigrants and travellers, have brought deception and flattery almost to a system. To impose upon the "open-hearted," "high-minded," planter with success, northern speculators curry their favor, by justifying slavery, and representing all those who would persuade them to abandon their system, as enemies, of the South. This is no surmise. I have known northern men, who have, at the South, officiated at public meetings, and signed resolutions representing abolitionists, as aiming to cause insurrection and servile war, who have acknowledged *in private*, that they believed the motives of abolitionists pure, and that they wished only the peaceable abolition of slavery. Their motives for taking such a course need not be mentioned.

The slanderous and inflammatory resolutions of public meetings, at the North, opposed to abolition, have tended greatly to strengthen the South in their opinion of abolitionists. On the heads then of northern editors, of northern travellers, and northern demagogues, be the responsibility of exciting those fears of insurrection, which have caused so much alarm. Abolitionists, of all others, have the greatest reason to dread insurrection. Though it might convince the master of the danger of slavery, yet under exasperated feelings, he would sooner think of extermination than emancipation. Every blow which the slave strikes for himself, must put further off that glorious day of his full and peaceable emancipation, for whose speedy coming we labor.—Abolitionists being thus misrepresented to the slaveholder, need we wonder, that he should be excited, as he has been, almost to madness. What would be our feelings did we believe, that an extensive conspiracy was abroad, to introduce among us secret enemies, (as haply by our own laws we have not made a large class of our population our enemies,) and to stimulate them to take the first opportunity of butchering us? We should feel as some at the South feel, who by the interested and fraudulent misrepresentations of some of our fellow citizens, believe, that we are plotting their ruin.—Have we, then, nothing to do at the North? When prejudice and the love of gain, stronger than the love of free institutions, induces northern men to try to destroy the influence of the enemies of slavery, shall we lie still? Surely not. But while we labor to show the South the falsity of their impression, we should continue our exertions for rendering slavery—not slaveholders—odious at the North.

2d. Another reason why slaveholders dread the labors of abolitionists. *They fear that the opinion of the world will be arrayed against them.* The South is highly sensitive upon points of honor. She wishes to be thought "noble and chivalrous abroad, and the prospect of being pronounced by the world, "*dishonorable—guilty of robbing the poor of his wages,*" galls their pride; and rather than endure it, they fear they might be forced to abandon even the "divine institution" of slavery itself. "Are we," says the South Carolina Legislature, "are we to wait till our enemies have built up by the grossest misrepresentations and falsehoods, a body of public opinion against us, which it would be almost impossible to resist, without separating ourselves from the social system of the rest of the civilized world?" What those misrepresentations are, they failed to show, but from personal observation, I am prepared to assert, that the representations of abolitionists, respecting the cruelty of slavery, do not exceed the truth; that fear of the whip or exile is universally held up to the slave as the spring of action; and can he fear, what is not fearful?

Experience shows, that as a general rule, a community will not long persist in any course of conduct, in face of the world's frown. If that course be manifestly wrong, and leading to ruin, the community pursuing it feels peculiarly sore at the "officious intermeddling of others; and generally, in proportion as this feeling is manifested, may we hope for a change. Indifference is the greatest enemy of reform. The anxiety manifested at the South, that those engaged in turning public opinion against their "domestic institutions" should be "mobbed," "hung without benefit of clergy," and that freedom of speech and the press should be, at the North, as it is at the South, *sacrificed at the shrine of slavery*, shows that we have not indifference to contend with; that public opinion at the North has an influence on them; and that they fear the effects of the general diffusion of anti-slavery principles abroad. What shall be our future course? Clearly, *onward*. When we see the defenders of the citadel tremble, shall we falter? We war not against men, neither do we use the weapons of misrepresentation and falsehood. Slavery is our enemy, Truth our weapon. The defenders of servitude show most sensitiveness when their system is attacked in the most vulnerable part.—Let us then labor to "build up, against"—not "them," but the *system they defend*, "a public opinion," the moral power of which "it will be impossible to resist." Let it be so pure that a slaveholder could not reside among us, without hearing a kind, but firm reproof for his oppression; that every man who travels south would testify, by example and precept against the enormity of slavery—and the system must be driven from its, almost, last strong-hold in Christendom.

Not only do slaveholders fear the moral effects of the public opinion of the world being directed against their system, but they apprehend, that the truths promulgated by abolitionists will more immediately disturb their consciences, and that thereby they will be placed under a moral necessity of emancipating their slaves. A distinguished champion of slavery writes as follows: "We believe we have most to fear from the organized action upon the *consciences* of slaveholders themselves, from the insinuations of their dangerous heresies, into our schools, our pulpits and our domestic circles. It is only by alarming the consciences of the weak and feeble and diffusing among our own people a morbid sensibility upon the question of slavery, that abolitionists can accomplish their objects." This is the opinion of the more intelligent slaveholders, and it is precisely the object for which we are contending. Though the prejudices of education are great, and the influence of interest powerful, still slaveholders *have a conscience* which *can be*, and in many instances *has been*, reached by the presentation of truth. Some may sincerely believe, that the *object* of abolitionists is, to cause insurrection—still they cannot be sincere in saying, that the circulation of abolition papers will produce it: for what slaveholders consider the most exceptionable language of abolitionists has been widely circulated in their own prints, to which their slaves have greater opportunities of access than to papers sent from the North *through the mail to their masters*. No: *they fear the operation of truth*. Their *consciences* are with us.—The defenders of slavery seek to drown its voice, by a storm. For a time they may succeed, but the tempest cannot last always. "Truth is mighty and will prevail." Hence the wrath of its enemies when they discern its progress.

But why do they so much dread emancipation? and why does the prospect of it cause so much excitement?

To these questions there are many answers. 1st. The possession of power is so fascinating, that it is seldom voluntarily relinquished. Instances are rare, where monarchs voluntarily resign their authority; and when slaveholders emancipate, they usually do it by *will*, resigning their power only with their life.

2. By emancipation slaveholders lose their *property*. They have never been accustomed to question their right to the persons of their slaves. They consider them theirs, by the same right they hold their lands or cattle. It need not excite our wonder, that, when they first hear their title disputed, they should be excited. 'Tis what intelligent abolitionists expected. But must we cease our efforts on that account? Nay—but rather redouble them. Show them in a spirit of kindness, the eternal injustice of their claim. Demonstrate to them the great superiority of free, over slave labor, and that this supposed loss will be eventual gain.—They have understandings and can be convinced. Point them to the miseries, the necessary result, of enforcing this claim. They have hearts and can feel. The very fact, that, to question their claim to men as "chattels," causes excitement, is a reproach to us, that we have not before called it in question—that we have suffered this claim to strengthen, as it were, by sufferance; and it urges us to make up for our former supineness, by increased exertions in the cause of HUMAN RIGHTS.

3d. Slaveholders fear the effects of emancipation. They have been accustomed to extort labor, only by *force*—and they imagine that negroes never will labor, unless by compulsion. Hence the consequence of emancipation would be beggary, to both master and slave. Very few fancy, that the slave upon being emancipated would turn and butcher his former master; that consequence of freedom has been reserved for the mere imaginative brain of northern apologists, for slavery. But some at the the South *do* fear that rather than labor for support, the liberated slaves would live by plunder—or, if they labored at all, would work no more than would be sufficient for a bare subsistence. In view of such a state of things, as a consequence of emancipation, we are not surprised, that its prospects should cause motions of hostility towards its advocates. This impression has arisen from several causes. The history of emancipation has been misrepresented. All have something to tell you of the "horrors of St. Domingo." The true history of that interesting Island has been kept in the dark. The wars which, at one time, almost desolated it, have been regarded as the consequence of emancipation, rather than attributed to their cause, the treachery and cruelties of the whites.—This impression has been received from the party-colored statements of the exiles from the Island, and from the false accounts of pro-slavery writers. Even a great portion of the northern press, from ignorance or motives of interest, have kept back the truth, relative to the causes and progress of the Haytien Revolution.

The American press, both northern and southern, has, likewise, conspired to keep the public in ignorance of the progress of emancipation in the British West Indies. A disturbance, slight, to what yearly transpires among slaves is greatly exaggerated, and blazoned forth, as the horrible consequence of emancipation; while the general unexampled quiet and prosperity which, at present, pervade those islands, particularly Barbadoes, where emancipation is full and complete, are carefully kept back; lest probably an example of the good effects of universal liberty should prove contagious, and America become a nation of freemen.—'Tis strange that *republicans* should conceal truth, for fear of being compelled to admit man's capability of enjoying freedom! Strange, that editors professing to be opposed to slavery, should not hail with joy facts proving the practicability of its safe abolition!

If, then, the prejudices of the South against emancipation, have been greatly owing to the perversion of facts attending it, in other countries;—and if a large portion of the northern, as well as the southern press, has conspired to keep her in ignorance of these facts, it becomes our duty, while we do all in our power directly to correct the South, also to labor to purify her channels of information at the North. Periodicals are usually but the echo of public opinion. So long as *the people* are opposed to the abolition of slavery, and dislike the discussion of the subject, they will not welcome either facts or arguments at war with the system. Hence we see those seeking popular favor, belie even history. But when public attention shall be awakened to the consideration of the subject—when, instead of "no discussion," the popular cry shall be for 'light,' then the truth will out; the interest of publishers will require them to *give*, not partial and false statements, but the full presentation of facts. To bring about this feeling, we must *continue* our labors with the people—we must *discuss, agitate*, till a spirit of universal inquiry is generated, The people will then enjoy the full benefits of the lights of history, and the South will see, that the interest of the master, as well as the slave, demands the extermination of slavery. It will be impossible, in the limits of this article, to attempt to show *all* the causes which have operated to produce the recent excitement at the South. The principal ones have been noticed, and they all, are either formed on a misapprehension of the objects of abolitionists, groundless fears of the effects of emancipation, or on a direct opposition to the principles upon which our government is founded. These false impressions, in regard to facts and principles, can be removed by the same force which has effected all moral revolutions. The great body of the South, are more likely to examine the foundation of their claim to man, than if the recent excitement had never existed.—Their attention is called to the subject—their curiosity excited, and they will be induced, even if it be only to defend their claim to make themselves acquainted with our principles. Instead of disheartening, this excitement should spur us forward. In a spirit of brotherly affection, we should continue our exertions till America be in reality, what it is in name—"the land of the free,—the asylum of the oppressed."

SHARPE.

Elyria, April, 1836.

[From the Ohio Observer.]

Testimony of an Eye Witness.

AUSTINBURG, May 25, 1836.

BR. CLARK:—I have often been requested, on account of my residence in a slave state, to give to the public some statement including facts and expressive of my views on the subject of slavery. I have designed to write something in detail, but ill health has prevented me. I have determined however without further delay to throw what little influence my observation and sentiments can have on so important a subject into the scale to which it belongs.

I am sensible, by this course, I shall gain the displeasure of some former friends, and perhaps occasion the use of some harsh epithets. But as warmly as I feel attached to my friends, I feel that my duty to God and to my fellow creatures should not be sacrificed for any private interest whatever. I have received hospitality and kindness from those who differ widely from me on the subject of slavery, and it would be cruel even to forget them. Nay, I will remember them and pray for them, and for their poor slaves too.

Since my interview with them, however, and interchange of sentiments, my views have somewhat changed. My impressions were wrong in regard to the abolitionists. I am now convinced that they are the true friends to the best interests of our country—that they are determined to stand up in defence of the rights of their fellow creatures, by holding up to the public view the sin of slavery, to awaken, if possible, the whole community to let the oppressed go free.

I believe a slave state is not the most favorable place at this time to look at the subject of slavery correctly. Every kind of business and interest almost, is in some way connected with the practice of slavery, so that persons feel a degree of unwillingness to investigate a subject so replete with apparent difficulty. Before this subject was agitated in our country, the south was a more favorable point from which to see it correctly. But it is not so now. Every side of the picture can be looked at now in a free state. The difficulties in the way of abolishing slavery are held up and fairly discussed; and its sinfulness set forth, with comparatively few of its aggravating circumstances.

I have made investigations with regard to the Colonization Society, and the Anti-Slavery Society also, which I might not have done, had my health continued, and I remained where I was. I must decidedly avow my firm belief in the principles of the Anti-Slavery Society, and the cause of abolition I believe, must triumph, over all opposition.

Some well informed slaveholders with whom I have conversed, were ready to acknowledge the practice of slavery wrong, and when the evils and sinfulness of slavery were pressed upon them, and their accountability for the souls of their slaves set before them, they regretted having any property in slaves. They will admit the injurious effects of slavery to themselves and to their children. One man declared to me he intended to purchase farms for all his sons in Illinois, and if they would not go there to live, they should have none of his substance. They do admit the prosperity of the free states as it regards religious, moral, political, and internal improvements. This is true of the state in which I resided. I do not know how much sincerity will be allowed them in making such acknowledgments, since they manifest such extreme irritability at any direct efforts to accomplish that good which they profess to desire.

I am surprised at my comparative indifference on this subject while living in a slave state: not entire indifference to the spiritual welfare of the slaves, but to the wickedness of holding the bodies and souls of men as property, as they hold cattle—and although a few are treated well, compared with others, yet they are treated as cattle and horses in a great measure. A few are well fed and well clothed, and have the appearance of contentment and happiness, and some masters profess to take much interest in the promotion of their moral condition, but this may be, and will be more or less looked upon as a matter of pecuniary importance only, so long as the slaves are every moment liable to change masters like other beasts of burden, agreeable to the will and temper of their masters. My impressions were for a time that the Bible gave some license to such a practice. But I am now convinced it does not at all. I believe ministers ought every where to hold up slavery as it exists in our country to the public gaze—to discuss it fairly, and point out its features of oppression and cruelty and sin against God. To hold our fellow creatures as property cannot be doing as we would like to be done by. It cannot be loving our neighbor as ourselves. To deprive a fellow creature of rights, which he has inherited from his Maker in common with ourselves, and which he has not lost by anything wrong in himself, and which he cannot justly be must forever despair of regaining by any effort of his own, is a most cruel and wicked kind of oppression. To deprive our fellow creatures of advantages and privileges—of happiness and comforts, which are open to the pursuit of all free men, and to whom such rights are peculiarly dear, for no other reason than that they are of African origin, is enough, one would suppose, to awaken the sympathies of benevolent minds.

I almost shrink from the recital of the scenes of cruelty which are exhibited in consequence of such a system. It is painful to think of the various kinds and degrees of punishment, which are inflicted more according to the temper of the master excited on the occasion, than according to the crimes committed. The lewdness practiced among the slaves, and between the slaves and white persons, is an abomination too serious to be winked at. It is common for white females to countenance this latter species of amalgamation, and allege, as a reason, their own safety. Nor is this the worst of the picture, for, as the slaves are property, they are frequently compelled to yield their persons for the gratification of their masters and others.

The sundering of family ties is most heart rending. It is of no avail that they are not married and therefore cannot feel those strong affections for one another. They are generally, if not always, married in their own estimation, where they have families. They have some ceremony. It is not however acknowledged by our laws. But they resolve to be husband and wife—to be joined together, and the union gives evidence frequently of being formed by God. They give it all the sanction of ceremony and publicity which they can command. The laws of the land however make a mock of it. Their masters, so proud of their own liberty and rights, trample it under their feet, in consequence of which the families of the slaves are liable at any moment to be torn from each other, and sent with bleeding hearts beyond the hearing of one another.

The opinion, so prevalent in slave states, that the blacks are not capable of making much intellectual improvement is very erroneous. I know that thousands of them ars so oppressed when young as to injure materially their mental faculties; and thousands more make no exertion, from the fact that they have no motives to do so. But I am convinced, from what has come under my own observation, that no conclusive reasons can be assigned, why under the same circumstances with the white persons, they may not with them make equal progress in science and religion. I have in my possession facts, to which I have been an eye witness, to confirm my opinion on this subject. It is therefore a wicked oppression to hold in such bondage so many minds of our fellow; their minds are enslaved, their souls are cut off from the privileges of the Gospel and from all its glorious benefits.

Their characters are ripening for eternity, and so are their master's, and so are those of all who wink at this sin in any form. It will be required of the slave in the world of retribution according to what he had, and no more, and it will be required of the master also to give a strict account. The awful consequences of slavery will soon be disclosed at the bar of a righteous Judge. The loss and the blood of souls on account of their slavery in this world will no longer be covered in silence. May the Lord spare us as a nation and as individuals, and enable us to repent, and forsake immediately the injustice and sin of slavery.

I. M. SADD

Austinburgh, May 25, 1836.

Responses of the North to the South.

Let us again advert to the northern response to the southern demand. That demand amounted to the punishment of the abolitionists, the suppression of their societies and publications, and a total moral non-interference on the part of the North. The response is not yet complete. The merchants, and all through whose hands the gain of slavery passes, and as many others as they, by their falsehoods, have been able to deceive, have made their response; but as has been already remarked, this is not the response of the North. Neither was even this satisfactory to the South. It lacked vital principle of action. It fell short of the demand in theory, and still more in practice. It abused abolitionists, but dared not propose to punish them. Instead of suppressing the anti-slavery publications, it *begged* of abolitionists to put up their pens, and hold their tongues. It vindicated the right of the South to hold slave, not on the ground of justice or divine law, but on the ground of the *compact* which our fathers were compelled to submit to as the *price of the Union*. There was a backwardness in it which showed that there was either a conscience in the respondents, which revolted from perpetual slavery, and would not tolerate it among themselves, or a moral sense in the community around them, which must not be too far outraged. In this there is ground for encouragement. The demand of the South can never be higher, and her interested dependents at the North can never have stronger motives to satisfy that demand. The threat of a separation from the Union, was then fresh and terrible. It appealed the heart of every unreflecting patriot, and aroused against abolitionists all his cherished pride about the stability of his country's constitution. But this never can be again. The South has demonstrated that she is too wise to execute her threat. Her proposed *Southern Convention*, which she loudly vaunted of in August, was laid up in the chamber of oblivion by the simple argument from some of her statesmen, who have not yet parted with their common sense. Your convention must propose to the northern legislatures, a suppression of anti-slavery publications, on penalty of a dissolution. With this demand the northern legislatures will certainly *not comply*;

and the South will be left to the alternative of foolishly executing her threat, or dishonorably backing out. The threat has grown stale, and its terror can never be restored. The South will not let go the best safeguard of her slavery out of spite against abolitionists.

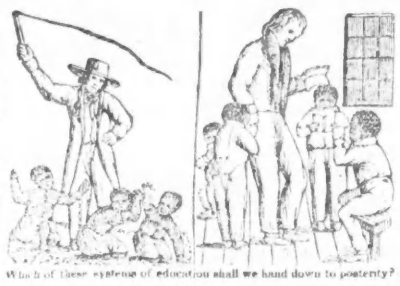
The second part of the response is that of the northern legislatures. Formal appeals have been made to them by the governors and legislatures of the South, urging a course of legislation, auxiliary to that of the South, against the abolitionists. The messages of some of the northern governors were supposed to indicate some disposition to adopt such legislation in the last resort. They contain abundance of proof that the grand support of slavery is in the corrupt moral sentiment of the North. But the demands were too large, no northern governor however pro-slavery in his feelings, dared to meet them; much less the more direct representatives of the people. Some of them have responded by resolutions, some by the appointment of hitherto non-reporting committees, and some by silence. Massachusetts, by her legislature, has permitted abolitionists, to some extent, to plead their own cause before her, and her eyes have been so much opened by their arguments that she has refused to hatch the cockatrice's eggs that had been laid for her. The result of this discussion cannot but be most encouraging to the friends of human rights. It is a monument of the vincibility of prejudice and the triumph of plain truth. It is a precedent which must have much weight upon the future legislation of the free states. It shows that abolitionism is not to run in the channels of party politics, but will enlist the sympathies and call forth the energies of true patriots of all parties.

No state is under stronger motives to adopt harsh legislation against the abolitionists than New-York. Her political as well as her commercial relations excite her strongly to maintain the favor of slaveholders, and to pollute her statute books with laws against the free discussion of slavery, yet she has not ventured to do so.

Something, to be sure, must be done to propitiate the South; and it is worthy of reflection, that the best offering which a wise legislature could find, was the *freedom of thought* in the literary institutions cherished by the state. We suspect in making this selection, the cost was not counted, but the South only was consulted. The idea was truly southern. The New-York Senate seem to have counted on the alleged "ultraism" of the particular school selected, to be punished with legislative starvation, to insulate it from the common sympathy. But even the rivals of the Oneida Institute will sympathize with it in this matter. Their freedom, too, is dear to them, and colleges are too fond of abstract reasoning not to perceive that the freedom of one is the freedom of all. There are strong indications that the proscription of Oneida will be left unfinished; but whether carried into effect or not, it will not fail to benefit the Institute, as well as the cause for which its enemies are so busy.

The third part of the northern response is yet to come. The honest, hard-handed, clear-headed, free laborers, and mechanics of the North are yet to reply. This part, the bone and muscle of society, has been looking on with increasing and kindling interest, while the head and tail of society have been strangely connected in acting the part of the South. Purse-proud aristocrats, and penniless profligates have united in the work of opposing the abolitionists, each according to his ability and talents. There is little hope of converting these parties, till we can change the interests of the one, and take away the grog of the other. But on the middle ground of society is a fair field, where truth bears a hundred fold. The yeomanry of the land will unite on this question—they will identify their interests with those of the slave. They will throw away political and sectarian predilections, and stand forth on the broad ground of human rights. From this class the cause will always gain, and never lose, till slaveholding shall be synonimous with ROBBERY, in public opinion, as it is in fact.

A response, too, will go forth from the northern church. Shame that it has never gone before. Shame that in this day it should be a novelty to exclude from the communion of saints, men who make merchandize of the souls for whom Christ died! Yet so it is regarded. A refusal to sit down at the supper of the Lord with men, who systematically rob the hireling of his wages, is an *innovation*. But the wonder is, that a church, which could become so dead to the claims of the oppressed, whose ears should be so sealed to the piercing cry, which for ages has entered into the ears of God, should ever be so graciously visited, as to be awakened even to propose such an innovation. The power of this cause rests in God, and we believe will be acted out through his people—not of one particular name or sect—but all that truly love their God, and honor his law. It is, therefore, with the highest pleasure, that we have witnessed the movements of many ecclesiastical bodies during the past year on this subject. The Presbyterian Synod of Cincinnati has censured one of its Presbyteries, for admitting a slaveholder to the pulpit. A large number of synods, presbyteries, associations, conferences, &c., in New-England, New-York, Pennsylvania, Ohio, Michigan, and Illinois, have condemned slavery as a sin against God, and have insisted on the duty of immediate emancipation. The Presbyterian Synod of Kentucky has adopted and published a report, which unfolds the wickedness of slavery, as it exists in that state, and recommends the *immediate* adoption of a *plan* for *ultimate* emancipation. Though it is to be lamented that these brethren could not have made their doctrine more accordant to the awful facts they detail—that they could not have insisted on the immediate abandonment of what they have represented as so intolerably wicked that no christian should think of participating in it for a moment; yet the fact of their having manfully spoken the truths of the actual condition of the slave, is greatly encouraging.—[illegible] part of the American Anti-Slavery Society.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JULY 2, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

LETTERS

To His Excellency ISAAC HILL.

NUMBER III.

SIR:—On the FOURTH OF JULY, 1776, a day memorable in the annals of the world, the people of the United States, by their representatives in Congress assembled, promulgated the foundation principle of human liberty and human rights—the foundation principle of modern abolitionism. It is recorded in these words:

"WE HOLD THESE TRUTHS TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL, THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS, THAT AMONG THESE ARE LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS."

Appended to this Declaration, thus solemnly and unanimously put forth, I find the names of WILLIAM WHIPPLE, JOSIAH BARTLETT, and MATTHEW THORNTON, as representatives of the free people of New-Hampshire. This is a noble and important sentiment, and upon it have the institutions of our country been reared. I beg that your Excellency will examine the terms of it.

"We hold these truths to be *self-evident*."—There is no uncertainty or hesitation expressed. There is no attempt at argumentation. They are not truths which are to be inferred from the slow and cold processes of human reasoning, which are dependent on the nice statements and balancings of the dialectician. They are not let down among us by a chain of logical deductions. They are a part of our nature, they are woven in with our very existence. They are inseparably involved in our constitution as intelligent and moral beings. They are not doubtful qualities of abstract intellect, but determinate properties of plain and imperative feeling. They are linked in with the conscience and understanding. They are not questions which need arguments and illustrations. They are primary truths. They are self-evident. They are written on the heart by the finger of God, and have nothing to do with the results of logic. They no more depend on arguments than the sunlight of heaven, or the outgushings of poetic fervor. They speak with the voice of divinity in every man's bosom, the voice of nature, the unequivocal tones of truth. They are plain, sure, *self-evident*.

Again, "that ALL men." This is no partial phrase, no distinctive appellation. It is broad, expansive, of universal compass. It stretches round the earth. It gathers in all humanity.—Every one on whom God has set the signet of manhood, every one who has the attributes, the feelings, the hopes, the responsibilities, the destiny of MAN, is embraced. No matter whether he be a native of Africa or Europe, a Circassian or Hottentot, Negro or Indian, white or red or black, ALL, whatever be their form, or physical strength, or mental acquirements, are created *equal*. They have the *same* title to life, to property, to freedom, to happiness, to all the rights of human nature. They stand together as brethren, as members of one family, with the same trials and duties and enjoyments around them, the same on-spreading eternity before them. The mind is to be left unshackled, the body is to suffer no restraints which God does not sanction. One may not trench on the rights of another, nothing may be done which shall tend to degrade or oppress. *All* men are placed on the broad, open ground of *equality*.—None may be cast off.

Again says the Declaration, "they are endowed by their CREATOR." We are too apt to talk of human rights as though they were something conventional, something factitious, something granted by man to man, which may be revoked without wrong. But it is not so. They are not uncertain and fickle, are not of human origin, are not dependent on laws and agreements and constitutions, are not given by human statutes and imposed by human authorities. Their origin is higher, and holier, and more determinate than this. They are the endowments of JEHOVAH or HOSTS. They came down from Heaven. They are bestowed on man as his BIRTH-RIGHT. They are given to him with the breath of life. They bear the signature and seal of the Omnipotent One. They are not left afloat on the tide of men's passions amid the darkness of unenlightened or perverted judgments, they are not cast into the world in one great mass, to be parcelled out by purchase or conquest like so much land and water. They are given to man as his fixed and determinate possession through life. They are authorised, not by compacts or compacts, but by our CREATOR. A glorious origin! an immaculate gift!

Again. They are "unalienable." Some things may be transferred. Changes of property may be made by law. Minor possessions may be yielded, or made void. But human rights may not be. They are too holy, too sacred and precious, too intimately associated with the moral being of man. They are interwoven too closely with his existence. They cannot be wrested from him. They cannot be sacrificed on the altar of power. They cannot be alienated by conventions. They cannot be compromised away. They cannot be bought and sold. Neither statute-books nor constitutions can make merchandise of them. 'Entailments' do not affect them. They are not destructible, they are not articles of commerce. They are 'unalienable,' indefeasible, eternal, unshaken, undiminished forever. Those who trespass on them, are making daring and profane encroachments on the authority and rights of God.

Once more. "Among these are *Life*, LIBERTY, and the pursuit of *Happiness*." These are the great rights. They are distinctly and broadly laid down, as among the class of self-evident truths. You may not quibble about them—they are plain and clear. "Life, Liberty and the pursuit of Happiness." They are specifically stated, and embrace all other rights. They are the great, comprehensive, catholic items. There is no evading them, no getting above or around them. They are beyond the reach of scholastic subtleties. They are expressive, plain, full, complete. They stand on immovable ground.

These, your Excellency, were the principles promulgated sixty years ago in the Declaration of American Independence—principles which were sanctioned by JOSIAH BARTLETT, who once filled the chair which you now occupy, & by WM. WHIPPLE and MATTHEW THORNTON, his patriotic coadjutors. I will not attempt to portray, sir, the deep feelings of shame and indignation which would fill their breasts, could they look back upon the career of hypocrisy, oppression and blood which this country has traced; their open agony could they behold the degeneracy of the present age; or their fears and misgivings and perhaps despair, could they know the heavy judgments which the future has in store for this people.—Sixty years! Who would aspire to write the tale of shame which is woven with this long period? Who will faithfully garner up for posterity the terrible facts which the waves of time have been bearing down to this day? It would be pleasant enough to talk of our republican institutions, our free schools, our commerce, and wealth, and virtue, and happiness; it would be a grateful theme to talk of liberty, but who would tell of slavery, ay, who? Who would write the history of the South? Who would describe their customs, and institutions, their system of *jurisprudence*? The annals of this nation will never be impartially written. Humanity would shudder over them. Sixty years! During [illegible] of the FOURTH OF JULY (which is near at hand) has been celebrated as a grand Jubilee of Freedom. Eloquence and poetry have brought their offerings. The merry peal has been rung and the heavy gun thundered. But what of all this? They have not been honest sounds. In the face of all our professions, boasts and rejoicings, in the year of our Lord 1836, we hold TWO AND ONE HALF MILLIONS OF MEN IN SLAVERY! Tell it not among the shaking despotisms of Europe! Tell it not across the water to the Old World struggling for emancipation! Above all, tell it not, that at this late hour, with the light of the gospel shining like noonday around him, with the moral power of the world against him, with thrones and principalities quaking wherever he turns his eyes, tell it not, that when the kingdoms of the earth are passing away with a great noise, and the shouts of redeemed people are swelling up in the broad welkin, like the sound of many waters, ISAAC HILL, Governor of the free yeomanry of New-Hampshire, puts forth the influence of his name and station against those poor victims of avarice and passion! What a fearful fact! How hardly can we celebrate next Monday as a day of Jubilee. It should rather be a day of fasting and prayer and fervent supplication. It should be a day of intercession for our country, for ourselves, for your Excellency. When we see the Declaration of Independence, the principles of justice and righteousness thus lived down, when we see destructive sentiments stealing through the community, when we see the chief magistrate of our own free State casting himself in the breach between Truth and the slaveholder, we have cause for deep humiliation and earnest effort. We have cause for anxious inquiry. We must stand in defence of our own rights as well as of the rights of our darker brother. This state of the question has brought me in controversy with you. The principles of abolitionists are those of the Declaration, and when you assail them, you assail the foundation principles of our government. If you uproot them, you throw down all the goodly institutions of the land.—You unsettle, not only the rights of the black man, but the rights of the white man. It is proper, then, that we should refer to first principles, and no better occasion can offer itself than the present. With the Fourth of July just before us, it is well that we should discuss human rights. And in the way of that discussion, I beg leave to examine a few more passages in your Excellency's message.

To speak plainly with your Excellency, I know not that I ever read, in a public document, so many naked assertions, unaccompanied by argument or explanation, as I find in your remarks on the slavery question. There is such a mass of statements pressed together, that it would seem as though there were no room for aught else. This is the reason I have been obliged to take up so many different topics in these letters, and why they have extended to this length. The next paragraph which meets me in course is the following:

"The existence of slavery, admitted on all hands to be an evil, is not more the fault of the free whites in the slaveholding region than of the whites in the free States."

You have several times before alluded to "the *free* whites" of the South. Do you mean by this that there are whites there who are *not* free? Do you wish us to infer that some of the slaves are whites? I suppose this is your meaning, and it reveals a most wicked fact. It reveals one abominable feature in the system which has been carefully concealed. It discovers the moral pollution of the South, one pernicious effect of the principle against which abolitionists are contending. Let it be remembered, and let it impart new energy and firmness to every lover of human virtue and purity.

You had not consulted McDuffie, or Bellinger, or the Legislature of South Carolina, or the religious periodicals of the South, when you called slavery an 'evil.' But I will pass that by, and come to something more personal. You say the existence of slavery is no more the fault of the whites of the South than the North.—I do not ask you to prove this, for argument is entirely out of your vocation, but will admit the fact, and draw for myself the legitimate conclusion. It is this: If the existence of slavery is our fault, we certainly have, both morally and logically, a right to rid ourselves of that fault, consequently a right to interfere for its abolition. This is all we ask. We have a right to repent, and *to do works* meet for repentance. The drunkard has a right to reform, and if the Northern States are implicated in the guilt of slavery, they have a right to throw off the cause of that guilt, by throwing off the 'evil' itself. You cannot get away from this conclusion.

A little farther on, you give us another choice morsel on 'interference.'

"The inhabitants of the States where slavery does not exist have no greater moral right to interfere for the purpose of bringing about such a change, [emancipation] than have the inhabitants of the slave States to interfere in the relations subsisting between parents and their children, between masters and their apprentices, or with the tenure by which property is held in the free States."

We ask no greater right than this. It is all-sufficient for our purpose. It grants us free discussion, and with that and the blessing of God, we will carry our cause to a complete, universal triumph. We will make the whole southern despotism tremble. We will shake the spirits of the slaveholders like broken reeds.—We will pour in on the darkness of their plantations, and sugar-houses, and tobacco factories the light of the everlasting Truth. Even McDuffie, in his patriarchal chair, shall not escape. We will reason, and persuade, and entreat with all the powers of language. To a like interference from the South I have no objection. If they can persuade us, that "the relations subsisting between parent and child, between master and apprentice," are sinful and ought to be abolished, let them do it. Abolitionists will not complain. They certainly have nothing to fear. Or if they can prove, that any or every article, which we hold as property, is not ours by *right*, we will give it up. They may commence as soon as they please. They may write books, and pamphlets, and papers, on the subject. They may send them among us by scores, and hundreds, and thousands. They may make them as 'incendiary' as they please.—They may put 'pictures' in them, on them, and all around them. We will neither break open the mail nor ask for a gag law. They may reason, and entreat, and denounce, as long and as eloquently as they please. They may come among us loaded with their documents. They may preach to us and about us, and we promise them in all good faith neither to Lynch, or banish them. We doubt if there be a parent at the North who would be at all excited. They would never fear their children would run away or cut their throats. They would never fear those relations would be broken up. No. Wrong and sin fear discussion, right and truth never. Rather a loose statement this, your Excellency, and you are completely hung in it in that graceful position usually termed a 'dilemma.'

The next topic to which you call our attention, is the horrors of 'disunion.' 'The horrors of St. Domingo' have lost much of their efficacy since the truth concerning the revolutions in that island came out. Intelligent people are now becoming quite silent on that point. But the horrors of 'disunion' are flung about our ears as freely as ever. They, however, have lost much of their potency, and pass by us much more in the manner of the idle wind. The people of New-England begin to think they have been bound long enough by the spell of that cry, and that it is high time for them to manifest some portion of the independence, which their Pilgrim descent has bestowed on them. They begin to feel, that if they would not lose *all* their rights, they must protect themselves, like Christians, against the aggressions which are making on them. They love the Union, they are ready to make personal sacrifices to perpetuate it, but they are *not* willing to yield themselves trembling quarry-slaves to hew wood and draw water at the beck of others. They love the Union, but when the cords of that Union are made the shackles of thought and language, they begin to shrink from the results. They have not yet calculated its value—they leave that to Dr. Cooper and his friends—but they see there *is* a price which can never be paid. Concessions of pecuniary interests, of some personal immunities, may be made, but when the demand is aimed higher, and the freedom of the mind is assailed; when conscience, and speech, and the liberty of the Press are to be the oblation, the Pilgrim spirit mounts up in the bosom. That cannot be. Ask anything else rather than that. Bid us demolish our factories, and break up our shipping, and dismantle our warehouses; bid us put the sickle into our half grown fields, or the torch among our happy villages; bid us cast away our lives in battle, and expose the sanctity of our homes to the brutal irruptions of the savage; bid us pay tribute of gold and silver; but do not tell us to shackle the mind, to constrain, and trammel, and cramp the sympathies of the heart, or the inquiries of the intellect. Do not tell us to put a seal on the tongue, to shut up the burning torrent of thought within us. Never bid us restrain our opinions. Never prescribe to us 'what we shall say, or when, or how.' Never tell us of disunion, when the right of conscience, of intellect, and freedom of speech are implicated. That word has no power then. The question rises far above such considerations. It assumes ground to which political influences cannot extend. It reaches beyond time and sense, and lays hold on things eternal. It is a question between God and our own souls. Talk not of disunion, then, nor of fire and faggots. Give us TRUTH, trench not on the right to disseminate truth, impose not on the conscience or the mind the restraint of one tenth part of a hair. Free discussion of all subjects is our birth-gift. Let it be undiminished forever. Union or no Union, free-discussion we shall always employ. Whether the subject be 'the relations existing between parent and child,' or intemperance, or Russian despotism, or American slavery, discussion, untrammelled as the airs of our own granite hills, embracing the whole world of mind and matter, and limited only by the duration of eternity; going down into the secret chambers of the earth, and abroad on the wings of the morning, and up unto the burning stars of heaven; discussion, open, determined, fearless, we shall always employ. It is an indefeasible right. We cannot surrender it without guilt. Union we desire, but free discussion, the right of conscience, we MUST have.

But why tell us of disunion? Who desires it? Not the North surely. They are content to remain. Does the South? I believe not. They had rather give up the system against which abolitionists are contending. I know they threaten it, but that is a hackneyed story. They threatened it as long ago as the days of the Confederation. They threatened it when the Constitution was adopted. They have threatened it ever since. I should think a man, who has been so long acquainted with Southern character as your Excellency, would have become hardened enough not to tremble at such things at this late day. But what reason have they to dissolve the union? What do abolitionists intend to do? Are they plotting insurrection? No. Are they sending their publications among the slaves, urging them to cut their masters' throats? No. Do they threaten to liberate the slaves vi et armis? Are they fitting out great fleets and armies to ravage the plantations and burn the cities of the South? O, no. What then? Why, the fanatics, they aver that slavery is a *sin*, a violation of the laws of God and the rights of man. They promulgate this doctrine. They advocate it in their speeches and publications. They make appeals to the consciences of the community, to the slaveholder himself. In fine, they endeavor, *by moral means*, to break up this system of iniquity, to set the oppressed free. The sum of their offending hath this extent, no more. What cause in all this for disunion? Afraid of *talk*! Chivalrous Southrons!

But what will they gain by disunion? Will it make the slaves any more peaceable? Will their chains and deprivations be any less afflictive either to body or spirit? Will they love freedom less, or slavery more? Will they look on the glorious sun, and breathe the free air, and gaze on the wide fields around them, with any feebler and colder aspirations after liberty? Will the earnest yearnings of their souls be repressed? Certainly not. When they see the North standing aloof, when they look upon it as a foreign nation that is joined by no political ties to their masters, courage and energy, which they have never yet felt, the courage and energy of vengeance and desperation, will spring up in their hearts. The proscribed colored race will combine and organize from the Potomac to the Rio Bravo. They will have their plans formed, their leaders chosen and their signals determined. Then will come 'the horrors of immediate emancipation.' Then will the garden of the South be turned to blood and ashes. Then will riot and murder stalk through the land at mid-day. Then heart in heart, and hand in hand, will these poor victims, whom your Excellency now affects to despise, unite in a common struggle for common rights. "The Almighty has no attribute that would take sides with the whites in such a contest." Nor could they demand aid from us. The constitution now binds us to put down insurrections. We should then be relieved, and the South would have to fight her own battles. Again, what would the South gain by disunion? Would her slaves be any more secure? Now we are called upon to give up the slave who runs away. Then no such demand could be made. The moment he arrived on the soil of a free State, that moment would he be free. Our air would then be like the air of England, which a slave cannot breathe. New-England would be an asylum for the oppressed.—They would come pouring in upon us from the South in multitudinous array. Only dissolve

the Union, and the slaves would soon be emancipated. They would soon acquire their freedom either by fighting or running away.

Again, what will the South gain by disunion? Will she get away from our influence? Will a great and impassable gulf be opened between us? Will a wall higher than heaven and harder than adamant be reared up between us?—How then will they shut us out? Will truth be no longer truth, and moral power no longer moral power, because two Congresses meet instead of one? Will Christianity lose any of its virtue because twenty-six States constitute two nations instead of one? Will conscience be any more quiet because the church is divided? Will our presses be muzzled, and our tongues sealed, and our prayers hushed? Where will Europe, and the West Indies, and Mexico, and South America be? Will the South cut themselves off from all intercourse with the civilized world? Will they throw themselves on their own resources, and live with the scorn and pity of all Christendom upon them? Will they proscribe the Bible? Will they exclude the literature of all ages from among them? Will they deprive themselves, as well as their slaves, of all intellectual and moral culture? Will they, to keep out the light, degrade and imbrute their own minds? Sir, they cannot get away from the searching influences of abolition principles by dissolving the Union. Truth is not thus to be cramped and crucified. Mind will still contend with mind, heart still act upon heart. The Gospel will still utter its sounds of warning and entreaty. Patriotism and talent and piety will still plead for the oppressed. Public opinion will be wafted on every wind that blows. Mason and Dixon's line will not limit it. It will climb the summits of the Alleghanys, and sweep down over the plains beyond. If our republican institutions are moulding the politics of Europe, if the influences of Christian America have been felt across the water at the distance of eight thousand miles, if they have been acknowledged in China and Burmah, where prejudices bitter and inveterate as our own enthrall the people; if the effects of the Temperance Reform in this country have rolled round the globe; may we not hope for the South? A mere withdrawal from the Union is not a withdrawal from the influence of moral power. There is no spot on earth impregnable to the assaults of Truth. Though it be as remote as the East and surrounded by stubborn prejudices, though avarice and hate tower like a wall of adamant round it, though the flaming sword of Passion turn every way to protect it; still the entrenchments will be scaled, the omnipotence of Truth shall triumph, and error and sin be cast down in chains to the pit of death. As surely as there is a God above who is the author of truth and the friend of the oppressed and afflicted, so surely will the pleas for mercy and justice at the North be heard and answered by kindly action at the South. Union or no union, the system of slavery WILL be broken up.

One other fragment of your labors, and I will leave you to the consolations of your own conscience.

"If we would eradicate slavery by our personal efforts, we should go where it exists: argument is worse than misapplied when spent on those who have of right nothing to do with the subject of the argument."

"Why don't you go to the South?" If you would look around, sir, on society, you would find abundant answers to this query. "Go to the South?" No, sir. Not so long as public sentiment at the North is so monstrously erroneous. Not so long as the Bible is brought forward by our ministers in defence of slavery. Not so long as the northern press and pro-slavery meetings are branding us as fanatics and incendiaries, and urging the South to hang us when we do go—not so fanatical as that yet. "Go to the South?" Not so long as the cords of prejudice and oppression remain unbroken at home. Not so long as the colored man is despoiled of his rights here. Not so long as the shackles of our *own* bondage are clanking over our heads. Not so long as mobs are howling round our doors. Not so long as attempts are made to prohibit free discussion by legislative enactments. Not so long as our lives are endangered while advocating in New-England the great principles of the Declaration, which I have placed at the commencement of this letter. Not, finally, while messages, like that of your Excellency, are sent forth into the community, to pervert and destroy. And in parting, I assure you, sir, that I doubt not I have done more good to the cause of truth and universal liberty, the past three weeks, in exposing the pernicious errors and false reasonings of your message, than I could have effected, had I taken the advice which our opponents have so *disinterestedly* given us, and gone to the South.

Yours, with due respect,
JOS. HORACE KIMBALL.

A RESPECTFUL LEGISLATOR.—A person who signs himself "A Member of the Legislature," has returned through the mail to this office, a copy of the Herald, addressing it to the "Editor of the Negro Herrald," and inserting on the margin of it this memorandum—"I do not want your Negro Paper sent to me any more, when I want your paper enough to pay the postage I will send for it. A Member of the Legislature."

It is not every member of the Legislature, who possesses the nice sense of delicacy, the politeness and urbanity manifested by this Honorable Senator or Representative, for he does not condescend to inform us to which branch he belongs. There are undoubtedly some members of the Legislature, who in thus returning the paper would have addressed us as "Editor of the Nigger Herald," but this honorable member disdains any such marks of low breeding. He says "Editor of the Ne-gro Her-rald." We would send him one more number and pay the postage were it not that his modesty has led him to conceal his name.

A New Slave State.

To the disgrace of this nation must it be told, that another State has been admitted into this Union with the accursed system of slavery attached to its Constitution. Arkansas, by the votes of the *free* North, where all are so notoriously opposed to slavery, has been made a member of this *Republic* with the power to hold as property, to buy and sell and rob a portion of its citizens. What a tale will this be to go across the ocean to the shaking monarchies of Europe—to England where the voices of the people are thundering at the doors of parliament and palace for reform—to France, where the waves of popular liberty are in constant commotion, and which will ere long sweep away the last remnants of aristocratic prerogatives—to the iron despotism of Russia, amid whose darkness the light of religious and civil freedom is beginning to break. What a deed for democratic America! When the old world, which has been groaning for ages in mental and bodily degradation, is casting off her shackles and rising up in the majestic attitude of FREEDOM; when the Chinese and the Hindoo, and the South Sea Islander are breaking away from the bondage of their superstitious and bloody institutions; when even the crushed Hottentot and the outraged Nigritian are lifting themselves up in hope and liberty;—America, free, democratic, Christian America, with her Declaration, and her Bills of Rights, and her Fourth of July, and her public schools, and Bibles and Thanksgivings, and boastful Jubilees, in contempt of all religion and morality and common honesty, is extending and strengthening the domains of SLAVERY!—is not only refusing to remove oppression from among us, but is adding to its strongholds State after State? Will New-England ever remain unmoved? Will New-Hampshire bear the shame and sin which is upon her? A new stigma has now been added. Her representatives in her name, have thrown a new chain upon the mind and limbs of the slave.—They have brought her strength to perpetuate a system of fraud and high-handed iniquity.—Let it be remembered. In the Congress of the United States, in the year of our Lord 1836, the representation from New-Hampshire voted in favor of admitting Arkansas into the Union as a slaveholding State. Let their names be held up to universal remembrance and reproach.

ISAAC HILL,
HENRY HUBBARD,
SAMUEL CUSHMAN,
FRANKLIN PIERCE,
BENNING M. BEAN,
ROBERT BURNS,
JOSEPH WEEKS.

Portsmouth.

Rev. DAVID ROOT, of Dover, preached a sermon on the subject of slavery last Sabbath evening in Pleasant-street church, which was filled to overflowing. A notice of the meeting, we are informed, was sent during the day to eight different places of worship. In four it was published, in the other four the ministers refused. Th show the moral distinctions which govern many of our opponents, it may not be amiss to remark, that two of the refusing ministers, who thus not only stopped their own ears at the cry of the poor and needy, but attempted to stop the ears of their people, patronized by their attendance the Lion Circus and Theatre, which performed in town a day or two before—a most demoralizing exhibition, where women make their appearance, we are told, not quite naked! Peradventure, these ministers would *not* have declined giving notice of *that* meeting, as it had no tendency to destroy the peace or purity of the churches!

Alexandria Anti-Slavery Society.

BRISTOL, N. H. June 25, 1836.

Mr. KIMBALL,—"New-Hampshire is sound to the core." The freemen of this State have no idea of being gagged by the slave-driver's whips, task-master's manacles, nor the "incendiary" messages of Governors. The principles of abolitionists need only to be known and understood, and they commend themselves to the hearts and understanding of all such as have one single aim, viz. to know *truth* and act according to its dictates. To such, let there be *light*, and they need no labored arguments; for the principles, yea, and the *measures* too, of the abolitionists, commend themselves to their consciences. No wonder then that Southern task-masters should so loudly call upon the free States to make *gag-laws*; and no wonder that cringing, fawning demagogues, who are scrambling for the *loaves* and *fishes* of political offices, should be so ready to sacrifice their own, or their constituents' liberty to satiate the appetites of those who eat up the poor as they eat bread.

A notice was given a short time ago for a lecture on slavery in Alexandria. Before the day arrived, which was last Wednesday, some of the croakers took it upon them to cry, "There will be a mob, there'll be a mob." One of these valiant men for the *public peace*, went to the Selectmen to get them to shut up the meeting house, saying, "there will be a *mob*." The Selectmen told him, if he wanted a mob he might get one up, they should do nothing about it.

The day arrived. Rev. D. I. Robinson, of Plymouth, delivered an able and interesting lecture to an attentive and quiet audience. He was followed by some interesting remarks by others. The mob died in the struggle for birth; and Alexandria is "*sound to the core*." A society was formed of fifty members on the spot; about *twenty* of whom are *legal voters*.

The following is the Preamble and two of the articles, which go to show the *principles* and *objects* of the society.

PREAMBLE.

Whereas there are in this Republic *two millions* and a *half of slaves—held* and *treated* as *property*, which we believe to be a *sin* against God and man, which exposes the nation and especially the South, to the wrath and judgments of God.—And whereas *all sin* should be repented of, and abandoned immediately; and the constitution guarantees the freedom of Religion, petition, of speech and of the press—and the Bible *requires* us to "Remember them in bonds as bound with them"—we, the undersigned, associate, to secure our *own* rights—and the rights of the *slave*—and the *highest good* of *all* concerned, under the following constitution.

ART. 1st. *The Object* of this society shall be to secure by moral means the peaceable and speedy abolition of slavery.

ART. 3d. *The Principles*—of this society are inalienable rights—Slavery a sin—immediate repentance and reformation towards God and man—and, "whatsoever ye would that men should do unto *you*, do ye even *so* to them.

The Officers of the society are as follows, viz.

Rev. JAMES A. BOSWELL, *President*.
SAMUEL COLE, } *Vice Presidents*.
AMOS TENNEY, }
J. B. SAWYER, *Secretary*.
SAMUEL COLE, *Treasurer*.

Yours, in behalf of the oppressed,
GEO. STORRS.

"WHY DON'T YOU GO TO THE SOUTH?" We will when we can go without hearing the cry of pro-slavery following us from the North. At any rate, we hope before the South invites us, it will learn to treat its own editors with common civility. The office of the St. Louis Observer has been entered twice by some villanous slave-holder or overseer, and the types so battered and broken up that the publishers were able to issue the present week a sheet only about a quarter part as large as usual. This because the editor pleads for the freedom of universal man.

Mobbing and Summary Justice.

We learn that a disgraceful trampling upon law, and the rights of fellow citizens, has recently occurred even in Bridgton, one of the most respectable towns in old Cumberland county. An anti-slavery meeting was disturbed by the ingress of some dozens of persons, who seemed intent on staying proceedings; when the meeting, after ineffectual attempts of the speaker to go on with his address, adjourned to a private house to finish their business. Did this infection come from Denmark?—*Christian Mirror.*

Twelve of the above rioters, among them a lawyer, deputy sheriff, and one other magistrate, were last week brought before the grand jury at Portland, and indicted. This is good news from the law-abiding people of Maine. Would that some of their spirit might be transmitted across the line to New-Hampshire, particularly to the neighborhood of Sanbornton and Pittsfield.

Legislative Intolerance.

Mr. KIMBALL,—I learn that the Legislature of your State at its late session refused to grant an act of Incorporation to the *Trustees of the Free-will Baptist Printing Establishment and Book Concern.* Will you have the kindness to state in the Herald, and send me a paper containing the information, the reasons why your House of Representatives refused to grant so reasonable a request, and give the names of those who were in favor of granting our petition?

A RELATION TO A FREE WILL BAPTIST IN OHIO.

"This refusal was made on the *principle* that our establishment favors the cause of the emancipation of the enslaved citizens of our own country, and advocates the right of the millions of heathenized slaves in these United States, to read the Word of God, and to the enjoyment of the privileges and institutions and the ordinances which God has given to them in common with all mankind!

Yes, an act for the incorporation of the Trustees of the Freewill Baptist Printing Establishment and Book Concern, is refused by the Legislature, on the ground that the Morning Star, published under the direction of the Trustees, advocates the breaking of the iron yoke and the undoing of the heavy burdens which American Slavery forces with relentless, unparalelled cruelty upon millions of our fellow men and our fellow countrymen! Because the paper under their direction pleads, to some little degree, the cause of the poor and needy—because it sometimes speaks a word for the oppressed, the suffering and the dumb who cannot plead for themselves—because it opposes the making merchandize of our rational and immortal fellow creatures, created in the image of God and redeemed by the blood of Jesus—because it calls the system of American Slavery which robs husbands of their wives and wives of their husbands, parents of their children and children of their parents, a *sinful* system—because it rebukes as sinners, those who plunder our and their fellow men of their "inalienable rights to life, liberty and the pursuit of happiness"—because it denominates the robbery of the laborer of his just hire, the robbery of a fellow man of his liberty, of his body and of his soul, and of all the blessings, rights and privileges conferred upon him by his Creator, *theft*, pre-eminently THEFT—because the Morning Star, reproves those who by the system of Slavery nullify the ordinance of marriage which our Maker, "in the beginning," instituted for all mankind, saying, 'What God hath joined together let not man put asunder!' and those who [illegible] up the Heaven-instituted relation of parent and child, and who give up female virtue to the uncontrolled and irresponsible power of tyranny and lust; and who withhold from immortal souls the Bible and those means by which they may be instructed to love and serve and glorify Him who hath bought them with a price, and, saved from endless wo, be brought to the enjoyment of endless life and glory: Finally; because the paper under the direction of our Trustees, and printed at our establishment, opposes a *system* the natural and inevitable and abundant fruits of which, is the violation and nullification of every one of the ten commandments, and every precept of the Gospel, and a contradiction of its whole spirit—a system which reduces its millions of victims in our country to deepest degradation and misery for time and which ruins them for eternity."

The above extract answers the first inquiry of our correspondent. We give another extract or two from the same excellent article in the Star.

"The sighings and groanings of the oppressed, have entered into the ears of the Lord of Hosts; and he has come down to deliver them out of the house of bondage. In the letter and in the spirit of the gospel, he commands our Pharaohs in practice and our Pharaohs in principle and in alliance, to "*Let the people go!*" But they raise their brazen foreheads against heaven and reply, "*Who is the Lord that we should obey his voice?*" They more and more manifest a determination to maintain the contest with Omnipotence—they persist in rushing madly upon the thick bosses of Jehovah's bucklers, as if they had an arm like him or could thunder like him. Like Pharaoh with his hosts in chariots, they are hotly pursuing the slave and those who plead his cause. They are marshalling their forces to overtake and crush the rising spirit of righteous freedom. If they persist, as every thing so far indicates that they will, they will soon find an intervening cloud between themselves and the subjects of their oppression and the objects of their persecuting hatred—a cloud of *darkness* on the side of the pursuing oppressors and tyrants, but of *brightness* on the side of the pursued: And from that dark side will the Almighty "look forth upon the pursuing host, and trouble them." When, like the blinded and infatuated Egyptians, they shall have pushed their way into the midst of the sea, they will discover, though it may be too late, that "the Lord setteth his face against them," and that he "fighteth" for the subjects of their malice and cruelty and persecution: he will "take off their chariot-wheels that they will drive heavily." Then may they, like the Egyptians, sound a retreat—but as in their case, so in this, it may be too late—they will be left to that overwhelming destruction into which their own madness of heart and desperation in wickedness is urging them! And, upon the shore of deliverance, shall emancipated millions break forth into praise:—"Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea!"

Strange that individuals and legislative bodies and men in "brief authority" can be so blind to the power of Truth, as to think that by withholding justice from, or enacting laws against, its advocates, they can thereby suppress its voice or shield the works of violence from its light! Sooner may they bind the winds in their fist—sooner may they enchain the free torrent that thunders down Niagara—sooner may their opposing mandate hush to the quietness of death the billowy heavings of the mighty Ocean and chain to sleep his ever-rushing tides!

In vain is the rage of the slaveholder—in vain do the northern partakers with him in his sins, strive to offer up our liberty of speech and the press as an incense of sweet smelling savor to that South to whom they are now crouching, with the hope that they may hereby advance the interests of their respective parties! In vain do they attempt to force their gag into the mouths of the advocates of truth and the reprovers of sin!"

Lynching a Jerseyman in Georgia.

A correspondent of the Newark Daily Advertiser, states that the Rev. A. W. Kitchell, suspected of being an abolitionist, was tarred and feathered at Willsborough, Geo. on the 8th inst. The following is an extract from the proceedings of the meeting, which decreed the outrageous transaction:

The Committee to whom was referred the case of the Rev. A. W. Kitchell, report—That upon examination they found sundry certificates and other papers of a suspicious and spurious character, and we thought proper to retain the same in the hands of the Secretary until further information is obtained concerning them.

The Committee would advise that said Kitchell should be rode around the village on a Rail with a band of all kinds of music, playing the Rogue's March—that his head should then be tarred and feathered, and again rode round the village as before—that he should also leave the State within ten days from this time, under the penalty of Lynch's Law.

Upon motion, it was

Resolved, That the proceedings of this meeting be published in the public gazettes of Milledgeville, with a request that they be re-published in all papers opposed to the fiend-like purposes of Northern Abolitionists. CUTHBER REESE, Chairman.

Robt. A. T. Ridley, Secretary.

Remarks of the Newark Advertiser.

The individual who has been thus barbarously treated by the citizens of a sister State, is a member of one of the most respectable families in the State of New-Jersey; a graduate of Princeton College; a licentiate of the Theological Seminary, and a young man of distinguished worth; amiable, unassuming, and we hesitate not to believe, *unoffending*. What would be the feelings of these high-minded Georgians, if the people of New-Jersey were thus lawlessly to abuse a citizen of that State, for any pretext whatever?

Mr. Kitchell is a grandson of the late Hon. Aaron Kitchell, for many years a distinguished Representative in Congress from this State, and subsequently a member of the U. S. Senate

CHAPTER OF NEWS

Niagara Falls for sale. Mr. Rathburn and other proprietors of the village of Niagara Falls, offer for sale in the Black Rock Advocate, this valuable property, with its admirable water facilities. The water and manufacturing facilities of this tremendous torrent of all the contents of the great lakes above, falling down a precipice of 150 feet, are no doubt immense—enough to satisfy the ambition of the most ultra-tariff man; containing also a scenery, which, for grandeur and sublimity, is unequalled in the world.

Duel in Washington. On Wednesday evening a duel was fought a short distance from Washington, by two midshipmen of the navy, viz. John Sherburne, and Daniel Key, son of Francis S. Key. Young Key was shot through the body and died on the field. His remains were brought to the residence of his family, giving them the first intimation of the heart-rending affair. No particulars could be learned. Not a whisper was heard of the business until all was over. The carriage was met on the avenue bringing in the dead body.

The Detroit Free Press announces the arrival at that place, of Miss Harriet Martineau, "favorably known both in Europe and America." She is understood to be on her way to the "far West."

We understand, says the New-Orleans Post of June 7, that a negro man was lately condemned to be burned over a slow fire, which was put into execution at Grand Gulf, for murdering a black woman and her master Mr Green, a respectable citizen of that place, who attempted to save her from the clutches of this monster.

It is stated in the Philadelphia papers that Rev. George W. Blagden of the Salem street Church, Boston, has been unanimously invited to become Pastor of the Third Presbyterian Church in Philadelphia.

An old lady living in Natick, upwards of 100 years of age, whose hair has long been perfectly white, now presents the singular spectacle of the hoary locks of age returning to their original color—jet black.

The Deposite and Surplus Distribution Bill, in its amended form, which provides for a simple deposit with the several States without interest, passed the House on Tuesday night, by a vote of 155 to 38. The President has approved the bill.

African Colonization. About $4000 have lately been subscribed in New-Orleans alone, for this detestable object. The Sodom of America is a fit place to get funds for colonization.

Quick Work. The Harpers of New-York, issued a volume of 278 pages last week—the whole edition of which was stereotyped, printed and bound in *thirty-six hours!*

We understand, says the Salem Gazette, that Rev. Dr. Wayland, of Providence, will deliver the Oration at the anniversary meeting of the Phi Beta Kappa Society, in Cambridge, and that O. W. Holmes, M. D. of Cambridge, will deliver the poem on the same occasion.

The anniversary of the Battle of Bunker Hill was celebrated in a very imposing manner at Charlestown, Mass. on the 17th inst. Alexander H. Everett of Boston delivered the oration. Many old revolutionary remnants were there, among whom was the veteran Gen. Benjamin Pierce, of this State.

NOTICE.

Rev. Mr. Root, of Dover, will deliver an Address on the subject of slavery, at West Boscawen, on Tuesday, the *twelfth* of July next, at two o'clock, P. M.

NOTICE.

The Annual Meeting of the Concord Anti-Slavery Society will be held at the Herald of Freedom office on Monday the 4th inst. at nine o'clock, A. M. A punctual attendance of the members is requested, as business of importance will be transacted.

J. B. CHANDLER, Rec. Sec.

July 2.

TEMPERANCE MEETING.

The Second Annual Meeting of the Concord Young Men's Total Abstinence Society, will be held at the Town Hall on Monday, (July 4) at half past 5, P. M. for the choice of officers and the transaction of such other business as may come before the Society. A general attendance of the members of the Society is earnestly requested.

A PUBLIC ADDRESS will be delivered before the Society at the Baptist Meeting house, in the evening at half past 7 o'clock, by Rev. JOHN K. YOUNG of Meredith Bridge.

JOHN P. JOHNSON, *Secretary*.

LETTERS
received at this office.

A Berry, C Bradbury, R G Williams, H Herrick, W A Merrill, J Wooster, A Prescott, N Ambrose, J B Dow, A Wood, T K Blaisdell, S Chase, A Stevens, G Storrs, D Root, D Adams, L Tappan.

Apprentice Wanted.

AN active and intelligent lad, of good moral character, from 16 years of age, may hear of an [illegible] situation at the Stereotype business, by inquiring at this office.

Concord, July 2, 1836. tf.

Concord Stereotype Foundry

Low's Building, opposite the Post Office.

ALL kinds of Stereotyping will be done in the best manner and on reasonable terms. Arrangements have been made so that plates for [illegible] and other [illegible] can be furnished at short notice. Old plates will be repaired. [illegible] Quadrats and Spaces [illegible] order.

Orders [illegible] will meet with prompt attention.

JACOB PERKINS, Agent

Concord, [illegible]

POETRY.

[From the Haverhill Gazette.]

LINES

Written on the passage of Mr. Pinckney's Resolutions in the House of Representatives, and of Mr. Calhoun's Bill of Abominations, in the Senate of the United States:

BY J. G. WHITTIER.

Now, by our fathers' ashes! where's the spirit
Of the true-hearted and the unshackled sons?
Sons of old freemen, do we but inherit
Their *names* alone?

Is the the old pilgrim spirit quenched within us?
Stoops the proud manhood of our souls so low,
That mammon's lure or party's whip can win us
To silence now?

No—when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
SILENCE IS CRIME!

What! shall we henceforth humbly ask as favors
Rights all our own? in madness shall we barter
For treacherous peace, the FREEDOM Nature gave us,
God and our charter?

Here shall the statesman seek the free to fetter?
Here Lynch law light its *horrid fires on high?*
And in the church, their proud and skilled abettor
Make truth a lie?

Torture the pages of the hallowed Bible,
To sanction crime and robbery and blood,
And in Oppression's hateful service, libel
Both man and God?

Shall our New-England stand erect no longer,
But stoop in chains upon her downward way,
Thicker to gather on her limbs and stronger
Day after day?

O no; methinks from all her wild green mountains—
From valleys where her slumbering fathers lie—
From her blue rivers and her welling fountains,
And clear, cold sky:

From her rough coast, and isles, which hungry ocean
Gnaws with his surges—from the fisher's skiff,
With white sail swaying to the billows' motion
Round rock and cliff:

From the free fireside of her unbought farmer—
From her free laborer at his loom and wheel—
From the brown smith shop, where beneath the hammer
Rings the red steel:

From each and all, if God hath not forsaken
Our land, and left us to an evil choice,
Loud as the summer thunder bolt shall waken
A PEOPLE'S VOICE!

Startling and stern! the northern winds shall bear it
Over Potomac's to St. Mary's wave;
And buried Freedom shall awake to hear it;
Within her grave.

O, let that voice go forth;—the boatmen sighing
By Santee's wave—in Mississippi's cane,
Shall feel the hope, within his bosom dying,
Revive again.

Let it go forth! The millions who are gazing
Sadly upon us, from afar, shall smile,
And, unto God devout thanksgiving raising,
Bless us the while.

O, for your ancient freedom, pure and holy,
For the deliverance of a groaning earth,
For the wronged captive, bleeding, crushed, and lowly,
Let it go forth!

Sons of the best of fathers! will ye falter
With all they left you perilled and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer-strong, the God for the trial, come together,
Put on the harness for the moral fight,
And with the blessing of your heavenly Father
MAINTAIN THE RIGHT!

Fourth of July.

BY L. H. SIGOURNEY.

We have a goodly clime,
Broad valles and streams we boast,
Our mountain frontiers frown sublime,
Old Ocean guards our coast;
Suns bless our harvest fair,
With fervid smile serene,
But a dark shade is gathering there—
What can its blackness mean?

We have a birth-right proud,
For our young sons to claim—
An eagle soaring o'er the cloud,
In freedom and in fame.
We have a scutcheon bright
By our dead fathers bought—
A fearful blot distains its white—
Who hath such evil wrought?

Our banner o'er the sea
Looks forth with starry eye,
Emblazoned glorious, bold and free,
A letter on the sky—
What hand with shameful stain
Hath marred its heavenly blue?
The yoke, the fasces, and the chain,
Say, are these emblems true?

This day doth music rare
Swell through our nation's bound,
But Afric's wailing mingles there,
And heaven doth hear the sound
O God of power!—we turn
In penitence to thee,
Bid our loved land the lesson learn—
To bid the slave be free.

MISCELLANY.

[From the Hartford Times.]

Execution of Maj. Andre.

Many anecdotes respecting what took place during the Revolutionary war, have been published in some of our newspapers within a few years past. I recollect one headed "the funeral of Major John Andre," but it partook more of fiction than of any thing that actually occurred at his funeral.

It must be well known to you and to the public generally that Maj. Andre was taken, tried, condemned and executed, as a spy from the British army, at that time stationed in New-York, October 2, 1780. I was at that time an artificer in Col. Jeduthan Baldwin's regiment, a part of which was stationed within a short distance of the spot where Andre suffered. One of our men (I believe his name was Armstrong,) being one of the oldest and best workmen at his trade in the regiment, was selected to make his coffin, which he performed, and painted black, agreeably to the custom in those times.

At this time Andre was confined in what was called a Dutch church, a small stone building, with only one door, and closely guarded by six sentinels. When the hour appointed for his execution arrived, which I believe was two o'clock, P. M. a guard of three hundred men was paraded at the place of his confinement. A kind of procession was then formed by placing the guard in a single file on each side of the road. In front was a large number of American officers of high rank, on horseback; these were followed by the wagon containing Andre's coffin—then a large number of officers on foot, with Andre in their midst. The procession moved slowly up a moderately rising hill, I should think about a fourth of a mile to the west. On the top was a field without any inclosure; in this was a very high gallows, made by setting up two poles or crotches, laying a pole on the top. The wagon that contained the coffin was drawn directly under the gallows. In a short time Andre stepped into the hind end of the wagon—then on his coffin—took off his hat and laid it down—then placed his hands upon his hips, and walked very uprightly back and forth, as far as the length of his coffin would permit, at the same time casting his eyes upon the pole over his head and the whole scenery by which he was surrounded. He was dressed, in what I should call a complete British uniform; his coat was of the brightest scarlet, faced or trimmed with a most beautiful green; his under clothes, or vest and breeches, were a bright buff, very similar to those worn by military officers in Connecticut at the present day; he had a long and beautiful head of hair, which agreeably to the fashion was wound with black ribbon and hung down his back. All eyes were upon him, and it is not believed that any officer in the British army, placed in his situation, would have appeared better than this unfortunate man.

Not many minutes after he took his stand upon the coffin, the executioner stepped into the wagon with a halter in his hand, on one end of which was what the soldiers in those days called a hangman's knot, which he attempted to put over the head and around the neck of Andre, but by a sudden movement of his head this was prevented. Andre then took off the handkerchief from his neck, unpinned his shirt collar and deliberately took the end of the halter, put it over his head, and placed the knot directly under his right ear, and drew it very snugly to his neck, he then took from his coat pocket a handkerchief and tied it over his eyes. This done the officer that commanded (his name I have forgotten) spoke in rather of a loud voice, and said that his arms must be tied. Andre at once pulled down the handkerchief he had just tied over his eyes, and drew from his pocket a second one, and gave to the executioner, and then replaced his handkerchief. His arms were tied just above the elbows, and behind his back; the rope was then made fast to the pole overhead. The wagon was very suddenly drawn from under the gallows, which, together with the length of the rope, gave him a most tremendous swing back and forth, but in a few minutes he hung entirely still. During the whole transaction he appeared as little daunted as Mr. John Rogers, when he was about to be burnt at the stake; but his countenance was rather pale. He remained hanging, I should think, from twenty to thirty minutes, and during that time, the chambers of death were never more still than the multitude by which he was surrounded. Orders were given to cut the rope and take him down without letting him fall; this was done, and his body was carefully laid on the ground. Shortly after, the guard was withdrawn, and the spectators were permitted to come forward and view the corpse, but the crowd was so great that it was some time before I could get an opportunity. When I was able to do this, his coat, vest and breeches were taken off and his body laid in the coffin, covered by some under clothes—the top of the coffin was not put on. I viewed the corpse more carefully than I had ever done that of any human being before. His head was very much on one side, in consequence of the manner in which the halter drew upon his neck. His face appeared to be greatly swollen and very black, much resembling a high degree of mortification; it was indeed a shocking sight to behold. There were at this time standing at the foot of the coffin, two young men of uncommonly short stature—I should think not more than four feet high. Their dress was the most gaudy that I ever beheld, one of them had the clothes just taken from Andre hanging on his arm—I took particular pains to learn who they were, and was informed that they were his servants, sent up from New-York to take care of his clothes, but what other business I did not learn.

I now turned to take a view of the executioner, who was still standing by one of the posts of the gallows. I walked nigh enough to him to have laid my hand upon his shoulder, and looked him directly in the face. He appeared to be about twenty-five years of age—his beard of two or three weeks growth, and his whole face covered with what appeared to me to be blacking taken from the outside of a greasy pot. A more frightful looking being I never beheld—his whole countenance bespoke him to be a fit instrument for the business he had been doing.—Wishing to see the closing of the whole business, I remained upon the spot until scarce twenty persons were left, but the coffin was still beside the grave, which had previously been dug. I now returned to my tent, with my mind deeply imbued with the shocking scene I had been called to witness.

Mr. Editor, I was an eye witness to the whole of the circumstances related above; and should you think it worth publishing in your paper, you will please to act accordingly.

Atheism.

There never has been but one government professedly atheistical. The national assembly of France, in the commencement of the revolution, appointed a committee to inquire and report whether there were and ought to be a God, and the committee reported that there could be no liberty on earth while there is a God in heaven; that there is no God, and that death is an eternal sleep. The assembly adopted the report, abolished the Sabbath, burned the Bible, instituted the decade, and worshipped the goddess of liberty, in the person of courtezan. But the consequences were too terrible to be endured. It converted the most polished nation in Europe into a nation of fiends and furies, and the theatre of voluptuous refinement into a stall of blood. The mighty Mind who governs the universe, whose being they had denied, whose worship they had abolished, whose protection they had refused, and whose wrath they had defied—withdrew his protection and gave them up; and with the voracity of famished tigers, they fastened on each other's throats, and commenced the work of death, till quickly we were left to tell the tale of wo. And yet this dreadful experiment, these men would repeat upon us. The entire corroborative action of the government of God, with all its stellate institutions, they would abolish, to let out upon society, in wrath without mixture and without measure, the impotent depravity of man.

The family, the foundation of the political edifice, the methodizer of the world's business, and the mainspring of its industry, they would demolish. The family, the sanctuary of the pure and warm affections, where the helpless find protection, the wretched sympathy, and the ward undying affection; while parental hearts live to love and pray and forgive, they would disband and desecrate. The family, that school of indelible early impression and unextinguished affection, that verdant spot in life's dreary waste, about which memory lingers, that centre of attraction which holds back the heady and highminded, and whose cords bring out of the vortex the shipwrecked mariner, after the strand of every other cable has parted, these political Vandals would dismantle.—The fire on its altars they would put out; the cold hand of death they would place on the warm beatings of its heart; to substitute the vagrancy of the desire, the rage of lust, and the solicitude, and disease, and desolation, which follow the footsteps of unregulated nature exhausted by excess.

The possession of the soil, in fee simple, which to industry is like the action of the sun to the movements of the heavenly bodies, they would exchange for their common field, where men perform their tasks, and receive their rations, and eat, and drink, and sleep, and die; while infancy is committed to the tender mercies of the state nurseries, in which, during the experiment in France, nine out of ten died; a system which by infanticide and disease, had in half a century reduced one half the population of the Sandwich Islands, and, were it to be universal and permanent, would in a century depopulate the earth.

Thus would political atheism suspend the kind attraction of heaven upon us, and let out the storm of guilty passion, and by one disastrous wave, from stem to stern, make a clear breach over us, clear of what patriots, and Christians, and heaven have done to render us happy.

It would unspiritualize our souls, and cut off eternity from our being, to hang its leaden weights upon the wheels of our machine, till it runs down and stops for ever. It would teach us to regard accountability as a fiction, and right and wrong as obselete terms, without use or meaning; while, with singular inconsistency, it anathematized the ministry of Christ, it eulogized the most abominable crimes, and covered the most exalted virtues with contempt and obloquy.

Beecher.

Market of New-Orleans in former days.

Viewed at an early hour, the large market place on the Levee is a lounge of a most amusing kind, exhibiting at one glance a more striking picture of the variety of people to be found here than might be attained in any other place. Here may be seen the Spanish Creole, cloaked and capped, followed by a half naked slave, making, with a grave, quiet air, and in slow deliberate speech, his frugal market. Bustling along directly in his wake, but with frequent halts and crossing from side to side, comes a lively daughter of France, her market slave leading a little boy fancifully dressed *a la hussarde;* with these she holds a running fire of chatter, only interrupted by salutations to passing friends, or nods and smiles to those more distant. Look yet a little longer, and, yawning along in squads of three and four abreast, you will see sailors of all kinds cheapening fruit and vegetables, together with cooks, stewards, and all their dingy subordinates. Here is the up-looking Jack of old England; the clean, holiday-looking, well dressed seamen of Marseilles, with large gold ear rings twinkling beneath the brim of his high crowned, bright glazed hat.—Next, moving steathily along, with an uneasy, restless look, notice a couple of low built, light limbed, swarthy fellows, mustached and bearded, one wearing a red shirt and a broad leafed Panama hat, the other clad in a white *blouse*, with a scarlet worsted sash about his hips, a Montero cap, naked legs, and white canvas slippers.—These fellows may be seen on the high seas, be easily mistaken for pirates; here they are understood to belong to some one of those snaky schooners lying here, sailing from Havana and the various ports along the Mexican gulf, and whose calling may be honest enough, but which certainly look as though the necessity of stowing a cargo had been quite overlooked in their building. Meantime, circulating about the outside of the building stroll a band of twenty or thirty Indians, dressed in all the picturesque, draggled finery it is their delight to exhibit; the men half drunk or wholly so, thursting, as they pass, their filthy fingers into the negro girl's baskets, and hiccupping forth some inquiry, to be repulsed by a monosyllable or a look of contempt and anger, the sight of which excites sorrow that any creature wearing the form of humanity should be fallen so low as to be subject to it. The squaws are never seen in this brutal condition; they crawl about with a load of light wood at their backs, or having disposed of their venture, may be seen seated on their heels, telling their beads, or pulling their fingers through their thick black hair, that if kept clean would be beautiful, or in some other way tricking forth their charms to all advantage; for though generally very ugly, they are as full of coquetry as any belle of May fair, as vain of admiration; of the which, to say the truth, they appear to come in for more than a share from our tars, two or three of whom may usually be seen lounging alongside the native group.—*Impressions of America.*

Affection for a Mother.

The following beautiful passage, as true as it is beautiful, is from Mr. James' last novel, "the Gipsey:"

"Round the idea of one's mother the mind of a man clings with a fond affection. It is the first deep thought stamped upon our infant heart when yet soft, capable of receiving the most profound impressions, and all the after feelings of the world are more or less light in comparison. I do not know that even in our old age we do not look back to that feeling as the sweetest we have through life. Our passions and our wilfulness may lead us far from the object of our filial love, we learn to pain her heart, to oppose her wishes, to violate her commands, we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a past storm, rises up her head and smiles amongst her tears. Round the idea, as we have said, the mind clings with fond affection—and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our dead parent with a garland of graces, and beauties, and virtues which we doubt not that she possesses."

Taking the Veil.

The ceremony of taking the veil was performed on Saturday last, in the chapel of the convent of the Visitation at Georgetown, D. C. Mass was celebrated by the archbishop of Baltimore, the litany was chanted by the full choir of the convent, a sermon was delivered, and the anthem *cantato Domino*, was sung by all the nuns. The vows were then administered to the three noviciates, and the veil assumed, which severs them from the world. They were then covered with a pall, and the solemn funeral service was performed, while the sisters chanted the requium, after which, on being called by the archbishop to awake in the Lord, they arose, were crowned with wreaths of flowers, and received the congratulations of the sisterhood. The names, ages, and conventual designations of the proficients, are as follows: Mary M'Gerry, now sister Mary Theodosia, aged 26; Sarah Jenkins, now sister Clara Agnes, aged 18; Olivia Stonestreet, now sister Mary Filomena, aged 17.—*Trans.*

GEORGE PORTER,
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Low's Brick Block, Concord, N. H.
June 18, 1836.

☞ NEW WORKS.—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

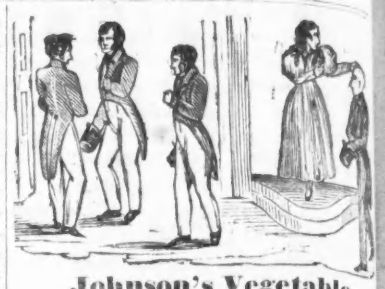
CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

DR. NATH'L WHEET,
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle.
Concord, Jan. 7, 1836.



Johnson's Vegetable
HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off, or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head, nor does any falling off follow after using it.—That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, June 3, 1836. 3m—15

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
SONGS OF THE FREE, 50
"RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 50
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY.—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 3 cts. per sheet.
A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
THE INJUSTICE AND IMPOLICY OF THE SLAVE TRADE AND SLAVERY. A Sermon preached in 1791, by Jonathan Edwards D. D. 6
THE WEST INDIA QUESTION by C. Stewart. 10
ADDRESS of the KENTUCKY SYNOD 6
CHILD'S APPEAL, 50
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1-2
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child, 8
ENGRAVING of kneeling female slave 6 1-4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1-4
Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART. 83
☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

Merrimack House.

THE subscriber respectfully informs the public, that he has taken the MERRIMACK HOUSE, North End Main-street, Concord, N. H. where, he will be happy to wait on all those who will favor him with a call. He has put the house in a thorough state of repair and furnished it with entire new furniture and is determined to devote his whole attention to the accommodation of his guests;—he flatters himself that he shall receive a share of public patronage.

TRUE OSGOOD.
Concord, June 18, 1836. is—tf

THE HERALD OF FREEDOM
Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance.* After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, Post paid, to be directed to JOSEPH HORACE K[illegible] Editor, Concord, N. H.